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WEEKLY REVIEW.

—As there are many in this country who remember with pleasure the visit paid by Bishop Bowman the last cold season, we refer to the Conference held by him in Terni near Rome March 12. The Conference was largely composed of Italian ministers, and as the proceedings were chiefly in the Italian language, the Bishop had an interpreter. The members of the Mission carried on by the M. E. Church in Italy are about 700 in number.—Three persons were recommended for admission to the Conference on trial, one of whom was a converted Roman prelate, and two were young men who had completed their theological course. While presiding over the Conference, the Bishop received the news of his wife's death. Dr. Vernon says: Despite his well-known composure and Christian fortitude, he was for the moment stunned and almost overwhelmed. As he went aside to read, as he might, the letters burdened with the mournful particulars, the Conference with one heart, as if moved by one impulse, betook itself to prayer. This baptism of affliction strongly bound the hearts of all the brethren to the good Bishop and there are no other sixteen men who will think of him with more affection and reverence. After an hour's absence the Bishop resumed the chair. The ordination service in the evening was very solemn and impressive; the Bishop addressed some opportune parting counsels to the brethren. Dr. V. mentions at the close, that Count M., a reputed son of the late Cardinal Antonelli, and brother of the Countess Lambertini, had just united with the church.

—The *N. Y. Chr. Advocate* mentions the death of Bishop Ames of the M. E. Church. His last words were 'all right.'

—A PERSON writing against the inspiration of the Bible in the *Indian Mirror* lately said:

"Matthew has omitted the names of Ahaziah, Joash, and Amaziah, so that he makes the great-great-grandson of Joram to be his son. I admit (what not many others would do) that there is nothing strange in this by itself, as the word 'begat' need not be limited to a son or daughter. Had Matthew stopped at this point, there would have been no contradiction; but what are we to say to the *clinching* statement so *deliberately* made that there were 14 generations 'from David until the carrying away unto Babylon!!!' I might say more in regard to these genealogies; but the subject has already been worn threadbare. The Rev. J. C. Ryle, whom I mentioned in my last letter, says, in his expository thoughts on this genealogy, as given in the Gospel according to Matthew, that 'Every verse was given by the inspiration of the Holy Ghost.' I beg to ask him whether he can *dare* to say that the Holy Spirit inspired the writer of the First Gospel to record that there were 14 generations from David to Zorobabel, when according to Chronicles there were, at least, 18?"

We repeat what we have already said once or twice, that the sacred writers were

so far guided and the preservation of the text was so far secured, that no errors were allowed to occur except such as were insignificant or such as could easily be corrected from the Bible itself. Now the triple statement made regarding 14 generations is one that has no moral significance; it is a mere matter of arithmetic; it is erroneous and can easily be corrected. Newcome, whose notes were published a century ago, says: "I have been long persuaded that v. 17 is a marginal note taken into the text." The Ethiopic version has at the end of this verse the following additional clause: "And all the generations from Abraham to Christ were 42." A similar addition occurs in the Codex Veronensis. Thus we have an instance of a second marginal computation that has crept into the text; and of the proneness of readers or transcribers to annotate in this way. They who insist upon these inaccuracies as evidence that the Bible is uninspired and unreliable, may be compared to a man who standing before some noble tree whose branches extend a hospitable shade, and are at the same time laden with excellent fruit, fancy they demonstrate that it is not the work of the Creator, because the stem does not spring from the ground with the straightness and smoothness of a column, because here appears in the trunk a hole into which you can insert your fist, and there bulges out a huge knot. Such a man would only show by such criticisms that he had very peculiar ideas as to what should be the characteristics of a work of God.

—THE *Deccan Star* is a Social and Political paper published every Sunday in Poona by natives. It is decidedly outspoken. In its last issue is an article marked 'communicated' deprecating the sentiment sometimes expressed that it is desirable to bring about unity between Natives and Europeans. What is wanted is simply unity among Natives. Says this blunt writer, "we do not want the white man to mingle with us, to pray with us, to dine with us." The white man lacks the qualifications that are necessary to entitle him to intimate communication with the Natives. "He possesses none of the essentials for friendship or intimate communication." Nor does the writer in the *Deccan Star* believe that the white man is at all sincere in his professed desire to bridge over the gulf between him and the Natives. "The long run of a century has thoroughly acquainted the Natives with his character, and they have now begun to see through him and he can no longer deceive them." With reference to a suggestion made that district officers should hold durbars, invite Natives to garden parties &c. the writer scornfully asks:

What is there in a Judge or a collector that one must pay him his respects? He is a higher sort of a day laborer in as much as he is the bound slave of Her Imperial Majesty. Her Imperial Majesty commands respect from us, her loyal subjects, but the collector or gover-

nor does not. He is a governor here out in India but in England he is at times no higher than a carpenter or a smith. A carpenter in India commands no respect from us here, why then should the other do? Simply because he comes from England!! No, not in the least. Respect is due to persons for their sterling qualities and not because they have been placed by destiny to rule over us. Natives hate all this ceremonial pomp.

We wonder if the writer obtained his education (such as it is,) in a Government institution? We should be sorry to think that he represents the ideas of a large or an influential class; but at all events he has an English newspaper for the ventilation of his sentiments and he probably thinks he is saying what will please his subscribers. The white man has faults enough; but in the temper in which the writer evidently is, it would make little difference if he were red, blue or green. We fancy no colour at all would please him, unless it were brahminical or some tint approaching that. Is this the correct idea of patriotism? Does the writer really believe that no good has come to India through the advent of the white man? That India would be better off to day if Englishmen had sternly and persistently refused all the invitations addressed to them by native rulers in India, to assist them with arms? The Englishman would not have been in India otherwise than as a merchant, if it had not been for the overtures and pressing entreaties of native rulers. We have been accustomed to speak freely enough of the faults and shortcomings of the dominant race and of errors on the part of Government; and we do not believe that offence would be taken by Englishmen if the *Deccan Star* indulged in honest criticism on the manners and usages of the dominant race, in whose hands providence has placed the destinies of this country, if the manifest and unquestionable blessings of this rule were admitted. We find in the *Indian Chr. Herald* an article on the subject of intercourse between Europeans and Natives, from which we take this extract:

"Englishmen must not set themselves up as the absolute standard and criterion of all that is good and honorable and civilised on the face of the earth. This is a vice which has been pointed out again and again by the other nations of Europe. We mention this fact to show that where there is such an overweening conceit of one's infinite superiority and greatness there cannot possibly be any prospect of intercourse with the Natives who must be considered very inferior to them."

The sentiment expressed here is quite correct, and just so far as Englishmen are actuated by the spirit of the religion they profess they will lay aside their hantour. But is it right to speak as though Englishmen were the only people who were lifted up by the consciousness of the possession of power? Is not this a characteristic of human nature? When the Brahmins were dominant in the councils of this country, were they characterized by any special humil-

ity and suavity towards the people of lower caste? All over the world it is the tendency of the possession of power to puff men up with a sense of their importance. We suppose it is because the religion of Christ differs from all other religions, that it is thought such a noticeable thing for Englishmen in this country be puffed up with an undue sense of their importance.

—A WRITER in the London *Times*, referring to the accounts received there of the dacoits in this presidency, is disposed to connect them with the Deccan riots of four years ago. The cultivators of the Deccan were then assured that their grievances would be corrected, but until the present moment they have remained unredressed. We have found it impossible to justify the government in its refusal to grant remissions of rent to those whose crops had failed them, carrying forward the burden to successive years, when it was evident that it would take the cultivators a good while to rise above the entailments of the famine. We are well aware that Government is in a tight place as regards finance, but the main artery of the life of the country is in the agriculturist interests, and to check the best development of these is suicidal. Under existing circumstances the country might well have been spared the burden of the Afghan war.

—CONVICTED of having set fire to the palaces lately destroyed in Poona, the elder and younger Ranade have been sentenced to transportation to life. The statements made by them when first arrested as to the reasons for causing this destruction, differed altogether from the statements made by them before the judge. According to the first statement, the younger Ranade met certain persons unknown, supposed to have been representatives of the dacoits, and was bribed by them to set fire to the buildings. According to the more recent statement, the elder Ranade, the Curator, was afraid that an examination of his accounts and the inventory of the books would reveal the fact that he had betrayed his trust and was a defaulter. The reason for firing the Wishrambag palace was to avert suspicion from themselves. But the *Times of India* declares that this last statement is not consistent with the facts. It has the best authority for asserting that the book account was regularly inspected and the stock taken annually. So that after all the confessions, we are as much in the dark as ever, as to the causes of this incendiarism. Some dacoits have been tried in Poona this week and three of them sentenced to terms of transportation. The judge set aside the confessions made by the prisoners when in the hands of the Police as there was reason to believe that they had been subjected to police torture. What a disgraceful thing it is that all the Governmental powers possessed in this country cannot hinder the police from torturing prisoners. It appears that in other parts of India an improved police system has been introduced, but that they who are at the head of the system that obtains in this Presidency, viz. the Revenue Commissioners, are unwilling that the power of directing the Police should go out of their hands. Hari Naik has been sentenced to be hung.

—MESSRS FORBES & Co., the oldest European house in Bombay, we believe, more than a hundred years old, enjoying in a high degree the confidence of the community

and regarded by many old settlers as more reliable than the banks, has failed this week. Thus one by one many of our old mercantile houses are passing away. We fear that a good many among us have lost their little all, the savings of a lifetime of service, through this failure, though it remains to be seen if anything shall be recovered.

—WE have already spoken of the monthly issue by the Bombay Tract and Book Society of a 4 pp. tract for gratuitous distribution, in English and Marathi. We are happy to mention that they are also engaged in issuing a similar tract in English and Gujarati. Supplies may be obtained from the depot. —“Alethea” next week.

THE *Indian Mirror*, speaking on the subject of Christ's Asceticism, says:

His sermon on the mount proves and explains his ascetic character. His asceticism was not the repulsive self-mortification of the *sanyasi* or *fauquir*, but the joyous asceticism of the fowls of the air based upon loving trust in Providence. The lessons inculcated in the sermon on the mount are corroborated by his well-known and thrilling charge to his apostles. There he lays down rules of thorough asceticism and poverty, which are an absurdity and an abomination in the eye of modern civilization. This sermon and this charge, with the transparent lowliness and resignation, poverty and humility of Christ's actual life, tally exactly with the Hindu's ideal of a religious teacher always absorbed in his God and completely lost in trust in Providence. But they do not, we would humbly submit, harmonize with the type of Christian character which comes to us from the west, and which, though in some measure unworldly and pious, is mixed up with a great deal of worldly refinement and pleasure and prudence, and lacks that tone of thoroughly trustful resignation which our people so much value. The simple, child-like, lamb-like Christ, rejoicing in poverty, and altogether cut off from the world, comes very near the Indian's heart; but the polished, civilized and worldly Christianity imported from the west stands far, very far.

We are far from saying that the life of faith led and inculcated by Christ is generally appreciated by those who call themselves his. But we demur decidedly to the statement that the doctrine and life of Christ tally exactly with the Hindoo ideal of a religious teacher. We have not so learned Hinduism and we have not so learned Christ. Asceticism is the glory of Hinduism but asceticism makes a righteousness of self-denial. It substitutes austerity for 'Love out of a pure heart, a good conscience and faith unfeigned.' In Hinduism self-maceration covers a multitude of sins. Christ found his meat in doing the will of his Father and maintained a perfect cheerfulness in the privation of all comforts. But he never, like the ascetics of this country, studied to exhibit his self-restraint. He accepted whatever came to him in the providence of God, whether it was an invitation to the house of Dives or to the nothingness of Lazarus, always content because he saw the hand of his Father in all things. But as for donning a garb that should say aloud to every body, 'the wearer of this is a self-denying man', or trying to make a display of his indifference to worldly good, we see nothing of the kind. His chosen companions were mostly fishermen and he ordinarily ate as they ate, and shared in such accommodation as they had. But as he was

almost constantly itinerating, he and they were dependent on such hospitality as was offered to them. We are told of some pious women who went with them and ministered unto them, some of them perhaps cooking for them, when there was occasion, others gladly giving their wealth to meet any expenses that might be occurred. There was a bag into which was put whatever money was given and out of which distribution was made to the poor, except when it was needed for their own expenses. But nothing is more evident than that the Saviour was completely dead to the world, in the sense that he could cheerfully forego any comforts or conveniences that might be wanting; he was not in the least dependent for the tranquillity of his spirit, on the presence of these things. What Paul had to learn, to be content in whatsoever state, was natural to Jesus. And he had this contentment when sitting at the table of a rich man, and when sitting at that of a fisherman, equally. Hindoos have the idea that there is something meritorious in austerities and voluntary poverty, and they believe that a man can in this way make atonement for serious violations of the commandments of God. Their sacred books are full of illustrations of this. Look now at the fruit of the Spirit as set forth in the New Testament: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. There is no asceticism here. Our Lord strongly protests against that idolatry of wealth and comfort that is so prevalent, by showing that men can be happy and fulfil the best ends of their being without these things; and we are ready to admit that Christians are very far from giving any thing like a corresponding expression to these teachings. We are rather surprised that our Hindoo friends should have so much difficulty in distinguishing between the life of faith inculcated and exhibited by Christ, and the asceticism that is so, much glorified in their books. The two things seem to us as wide asunder as heaven and earth. In one, poverty is cheerfully accepted as a means of showing the reality and sufficiency of the spiritual blessings bestowed by heaven, in the other the appetites are resisted as a means of obtaining religious merit. There is no ostentation about the former, no doing things for the sake of appearances, no parading of oneself in holy garments; in the latter there is all this. The *fakirs*, *sunyasees*, and other ascetics of this country would think their occupations gone, if they were to appear as fishermen or as carpenters, or as peasants.

To conclude, we agree with our contemporary when he points out the discrepancy between the lives commonly led by Christians and the model set before us in the New Testament. We admit even that there are many earnest Christians who seem not to appreciate the honour that Christ puts upon a life of voluntary poverty, exhibiting faith. But we cannot admit that the teaching of Christ in these particulars tallies exactly or at all with the Hindoo ideal of a religious teacher.

Whatever weather suits God to send suits us to receive. And we do not understand that any part of the responsibility of determining what weather is, under all the circumstances, best, rests upon our shoulders. Had it been so appointed, a far greater amount of wisdom, and a far wider range of view would have been assigned us.

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REMINISCENCES. XXIII.

WHAT a man sees is determined by his own individuality. It is not the question what is before his sight, so much as what kind of sight has he? As colour is caused not by a ray of light of the particular colour that is produced, but by a property in the object itself to decompose the ray and absorb certain colours, reflecting others, so the mind makes its own world. Men have a passion for travelling in these days, but how few are entitled to travel by their ability to see things aright. Things exist and come before us to give us information which we are not capable of receiving, because there is not the necessary preparation on our part. People that have not the faculty of seeing, go about the world and perhaps publish their travels, while those who have the faculty of seeing, stay at home. As we follow Homunculus through his journal, we lament that such excellent opportunities of learning great lessons were rendered nugatory, by his blind devotion to skepticism, his persistent refusal to be reminded of the Almighty, All-wise and Omnipresent Creator, in whom we live and move and have our being. We go on with the extracts from the journal kept in Egypt, and as we do so are touched at the thought of the condescension and long-suffering and kindness of Him who was so persistently ignored.

May 3, 1839.—A fine breeze this morning. At 9 o'clock saw the pyramids. Approaching Boulac saw two elephants, presented to the Pacha by the East India Company.—Cairo. Visited the slave-market the same afternoon; disappointed and disgusted. A parcel of ugly negresses in cells, encompassing a dirty little courtyard. At dinner met a Milanese who was about going up the Nile. He proposed that we should perform the journey in company: I could not resist the offer.

11. Have passed three days at Cairo, should have been off to-day, but my Italian friend waited for a firman from Abbas Pacha which will ensure us much attention from the governors and sheiks in Upper Egypt. This evening have had my head shaved and have mounted the tarbouche (fêz.) Have met here five American gentlemen from Upper Egypt. Have procured a new dragoman: my other proving himself an impudent thief.

May 12, Sunday, at 9 a. m. got under way. As we passed under the beautiful shores of the island of Rhoda, we began to think of breakfasting. Our astonishment was indescribable when we discovered that after all our preparations, our bills of 1800 piastres &c. &c. we had aboard neither milk, bread, butter, meat, eggs or salami, and consequently had nothing for breakfast. We laughed most heartily. At Old Cairo went ashore with the dragoman Mahammed to procure some of these necessities. I entered a provision shop and asked for salami; the fellow thought I was saluting him and answered alekom eh salam. I retorted salami again and he gave the same reply. Mahammed explained. I suffered all day from dysentery caused by I know not what; perhaps the Nile water at Cairo. I invented a dish; rice cooked in the morning with milk and sugar, to be served as a dessert. I poured rum and fine sugar upon it, and set fire to the rum. The only draw-back was that we set fire to the beds; a feat that we continued to perform almost daily. Good breeze. My friend and I were pleased to make the discovery that both were fond of Italian music. In the evening we sang the Norma. 13. This morning the last py-

amid was in sight. No wind; the crew ashore towing. Our principal occupation was studying an Arabic Dictionary. I remembered my mother's elixir, and cured my dysentery. Took prisoner a large bird and kept it alive for company. Before night, however, he got off clandestinely.

15. Going it bravely. Our cabin presents a singular scene of confusion,—tarbouches, tahias, slippers, veils, fans, a score of books, maps, chibouques, narguiles, guns, pistols, powder, shot, tobacco &c. &c., pell-mell. The nights are very cool; thermometer would early have stood at 7° and at noon at 20° at least (centigrade.) Saw a troop of buffalos in the middle of the river, 3 Arabs and 3 dogs endeavoring to make them swim across, the heads alone visible, of all. The wind in the afternoon blew quite a gale, and there was a heavy sea when we came to at Minyeh. Having run through the bazaars and seen nothing remarkable save a pretty girl with eye-lids painted black, returned. The Rais now refused to depart, urging the violence of the wind. The Bey was on the shore surrounded by a dozen personages of the place. We had recourse to the firman and the Bey ordered the Rais to proceed. After we had made some way we permitted him to take down the sail and scud before the wind. Even then we made 4 or 5 miles an hour.

16. Found that the scamps had lain to, part of the night. Stopt as 9 at Sheik Abade. Saw an immense extent of ground covered with columns apparently of Saracenic date; a few channeled ones were probably remains of a Greek temple. Tombs. A beautiful sycamore on the shore, 27 feet in circumference. Fine breeze. The Rais wished to run with one sail. We ordered up the other, he refused to obey; only by threatening him with the corbache, we succeeded. Pretending danger, the men got up their bags and baggage from the hold, to lose nothing in case the vessel capsized. I only answered this silent piece of elocution with their own word *malleh*, which is in the mouth of all these fatalists. But it is rather dangerous with a vessel that only draws 18 inches of water and carries two pieces of canvas 50 feet high, to run under these mountains with much of a breeze. We arrived at 6 p. m. at Manfalout. Along-side of us lay a boat lodged with Hadjis returning from Mecca. They were Mohammedans of the West, dressed in various bizarre costumes of their country, and were very picturesquely grouped on the crowded boat and on the shore. At 8 under way again. Ran aground and lay to most of the night.

17. At the port of Siout at noon. The day excessively hot, it blew a perfect gale but the wind was scorching. Saw a crocodile.

18. No wind. Towards nightfall saw what appeared to be a crocodile. My friend shot at it and supposed he had killed it. We put about and ran aground on the very sand-bar we had taken for a crocodile. We jumped into the Nile and aided the men to get the boat off. They laughed boisterously at my manner of crying *yallah*. At Tahta went ashore and walked to the village which is distant. A group of palm trees constituted the faubourg. Arabs were lying about in circles, a dog in the centre of each. The moon shed an imperfect light on these groups, and the entire scene was quite oriental and pleasing. We entered the village arousing the dogs in every direction. Going into a house by mistake, dogs flew at us and in a few minutes about a hundred were mobbing us. They drove us out of the place.

19. My first essay at swimming. At night, late along shore. The crew on guard, as this is considered a bad part of country from Tahta. Only a month or two ago the boat of two Englishmen was attacked here, captured and many persons killed. The Englishmen were fortunately ashore and escaped. They obtained very redress from the Bey at Siout, were indemnified for every thing taken from them and

many executions expiated the bold deed. 20. At Ekminat sundown. The evening was lovely and I spent the night on deck sleeping on a mat. Amused myself in hoaxing Mohammed. I was taking some exercise, throwing my arms violently into the air, and down again, many times in succession. He and the sailors began to laugh, but I told them with a show of indignation that this was our manner of saying prayers in America. He always afterwards observed a religious silence when I performed this piece of gymnastics, or whispered Salat el Melakan.

21. I had a quarrel with the rais to make him unfurl the sail. I got into one of my rare fits of anger and threatened to throw him overboard. We have been unfortunate in our rais. He is a very bad fellow. In spite of our good treatment he grows worse and worse. He is handsome but fierce-looking and a great brawler. He has one of those voices which put you in a passion just to hear them. Stopped at Girgeh. Are now speeding finely along. Plenty of crocodiles. My friend wastes his balls on them all. It is amusing to see them scramble into the water. Provisions are extraordinarily cheap. Bread one para a loaf, eggs 8 for 5 para, a sheep 6 or 8 piasters (10 annas). 22. Went ashore to visit the great temple of Denderah, at noon. Crossed the sands a good distance before we met a person who informed us that we had passed the village of Tenterah considerably before coming ashore. We walked a mile, crossed an empty bed of a stream and entered the village. Asked for the heikal, but these provincials did not understand my choice Arabic. I at length distinguished in their clatter the word for obelisk. We asked for a boy to show us the way, mounted donkeys, and rode towards the ruins which proved to be distant. Came to an immense mound covered with modern ruins, in the bosom of which was situated the temple. The pylon was insignificant compared with the idea I had of it. But of the portico, no words can express our admiration; infinitely finer than I had preconceived it. 130 feet wide and 66 deep. Four rows of columns, six each; each column 24 feet in circumference; every inch, as indeed of the whole temple, is hieroglyphicized. We could not sate ourselves with this portico. We scrambled into every corner of the temple. The exterior of the body is more imposing than the interior, the latter being cut up into many successive chambers. Climbed to the roof where we discovered a marble staircase, and descending it through dark passages filled with bats, found ourselves at length in the chamber on the ground floor. We stood on the enormous stones over the portico, 25 ft. long. Upon the rear wall of the temple are colossal sculptures representing Cleopatra and her son Ptolemy Caesar. Another temple in the rear, a temple of Hathor (Venus.) A propylon on the left, and another beautiful little temple on the right, with a portico of columns running all around it. The roof is covered with walls, ruins of a modern village. It was near sunset when we left.

THE LOVE THAT CONQUERS.

THERE is a love that is elicited by the need of its object, and there is a love that is inspired by the attractiveness of its object. The former is called benevolence, the latter is complacency. The perfection of love would seem to be found in the highest exercise of both of these simultaneously. But how can we find complacency in those whose characters are anything but pleasing? In such a case we are naturally conscious of a repellent influence, and have to do violence to our own feelings in order to approach these uninviting persons. A kind-hearted man may resist this repellent influence and labour for the good of the undeserving; but the very excellence of his own character

makes him keenly sensitive to what is degraded and unlovely. Thus there will be a constant struggle in order that he may continue to come to the help of the needy ones. Notice now how admirably the divine arrangement meets this difficulty. On two great commands hang all the law and the prophets. The first great command is 'Love the Lord thy God with all thy heart, soul mind, strength.' This embraces the whole man, the complete range of our affections. What is left? nothing. Yet there comes in another command, 'Love thy neighbour as thyself.' As all possible love was embraced in the first command, it follows that this second, like unto it, is just a statement of what we are to do with the love that God requires of us, how we are to exhibit it. The love that we have to God is to manifest itself in love to our neighbour. So in the 25th ch. of Matthew, where our Lord describes the revelations of the judgment, we are plainly told that all love to Christ which does not substantiate itself in acts of kindness to his disciples is not genuine. There is indeed in the disciples of Christ a conformity to the image of Christ, affording scope for the love of complacency; but too often there is a good deal that falls short of this, and much that is in itself any thing but attractive. As the Lord Jesus identifies himself with his needy disciples in order to attract us to them, overcoming by the attraction of his own character that which is yet repellent in them, so in the two great commandments, God identifies himself with our neighbour, that is with all the needy ones of earth, and undertakes by the attraction of his own blessed character to overcome all that is repellent in them. How glorious, how divine is this method! What mere man could ever have dreamed of such? Some of the greatest mysteries of life are solved by this loving contrivance. Beloved, if God so loved us, says the apostle John, we ought also to love—him? no, but, love one another. That is, the love awakened in our hearts by his love will naturally lead us to care for those whom he loves. Hereby perceive we the love of Christ, because he laid down his life for us; and we ought to lay down our lives for the brethren. Again: If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? We are commanded to love our enemies; but there is nothing lovely in those who hate the children of God; and how can we share with ungodly men the love we bear to the Best of all Beings? Well, we can only do it in the way that we have indicated. We cannot have complacency in their characters; only Satan can have that; but we take note that God is deeply interested in them and because of their need associates himself with them in such a way that we experience the attraction of his character in our efforts to help them. Thus grace and truth have kissed each other. Faith obtains for us this victory. It enables us to realize that God is identified with the sons of want, however unlovely their character, in such a sense that we are showing our love to him at the same moment that we are seeking to do them good. Is it not in the same way that the holy angels are enabled to become ministering spirits to those who shall be heirs of salvation? In the characters and actions of sinful men there must be much to repel them; but they see the Lord Jesus

making himself one with the children of men and perceive that what they do for these is an expression of their love to him. Let us then assiduously cultivate the habit of associating Christ with all the poor and needy and erring of this world, and we shall experience a wonderful joy in any sacrifices that we make for their benefit.

CHEAP AND FATAL EDUCATION.

THIS is said to be an age of progress. The world flatters itself that it is rapidly moving onward to a goal far in advance of any attained to by previous generations. But nothing can be regarded as truly of the nature of progress, that does not vindicate itself in the rising generation. On the supposition that the men of this time are in all important respects in advance of their progenitors, the question remains, Are they securing to their children the full advantage of this superiority? In other words, Is our educational system in advance of the systems hitherto followed? The hope of the world rests upon education. Christians believe that the hope of the world rests upon the adoption by mankind of the principles of the Bible. Very true; but unless these principles determine the kind of education that is given to the rising generation of Christians, that hope will be baffled. When we look at the education that is in vogue we can hardly say that it excels the systems of our fathers in the superior part that Christian principles have in it. The intellectual is put above the moral and the moral above the spiritual. There are many Christian parents who have no desire to engage themselves in the pursuit of the honor that cometh from man and are content to fill decorously the position in which providence has placed them; but they are anxious to procure for their children the best educational advantages so-called, by which they mean such an education as will enable their children to shine in the world and rise to higher positions than their parents occupied. In order to secure this result it is found necessary to give special prominence to those studies which the world appreciates and to relegate to the background those which are not found to be helpful as regards rising in the world. But it is in this latter line of things, that true progress is to be found; and the tendency of such a system as we have referred to is to induce in the pupil the opinion that intellectual progress is of more importance than religious. True progress is attained only in the measure that our education tends to develop a race of Christians more influenced by the teachings of Christ than those who have gone before. But it would be a miracle indeed if such a system as we have indicated should have any such result. We have too many indications that the very opposite result is being brought about by it. We take for granted, and few will be disposed to dispute it, that a plan of education in which the teachings of Christ should receive highest honor, would enjoy the concurrent aid of the Holy Spirit, sealing the instruction on the minds of the pupils and sanctifying them for the work of God. As for the idea that we can bring them up according to the world's notions and then hope that they will be converted and be led to consecrate their gifts to Christ, we discard it altogether, as utterly without the warrant of Scripture. Whatso-

ever a man soweth that shall he reap, is just as true in educational matters as in any. What do we see at the present day? Many Protestants sending their children to be brought up by persons whose religious ideas are widely different from theirs, and who are engaged in educational work simply because they regard it as the best means of inculcating their peculiar views. When remonstrated with, these parents plead that their children are better taught in secular things than they are in other schools; and another recommendation is the low rate of charges.

But why are the charges so low? Simply because the education is not given as a means of livelihood, but as a means of carrying out their religious schemes. Schoolmasters who are not commissioned by a proselytizing church, find themselves driven out by the cheap schools thus instituted. It seems to us immoral to countenance schools carried on with such ends, and we do not think that any Christian parent has any right to expect that his child will be kept from the contagion of error, who nullifies his own prayer, 'Lead us not into temptation', by sending his children to these schools. Our own mission schools among the Natives are avowedly proselytizing institutions; a Hindoo father who sends his child thither is distinctly told that the aim of the teachers is to influence the scholar in favor of Christianity. The teachers in those schools believe that the Bible is God's message to every man, and that all mankind have a right to know it. Every thing is above board. We are sorry to say that this is not the case with many schools carried on among us, professedly Christian, but where peculiar views are inculcated at the same time that the parent is assured that he will not expose his child to the slightest danger of proselytism. It is high time that Protestant parents became aware of the responsibility that rests upon them with reference to their children.

He that said, Let little children come unto me, and who also said, He that offendeth one of these little ones that believe on me, it were better for him that a millstone were tied to his neck and be thrown into the depth of the sea, he, the Lord Jesus, will not hold you guiltless if you subject your child to such instructions and such influences that the truth of the Gospel will be crowded out by studies intended to make him rise to a higher position. Economy is a good thing, but it is sometimes lamentably misplaced; it is practised where it is not demanded, and it is set aside where it should be practised. We often see in this country a readiness to spend money on servants, furniture, equipage, the table, dress &c., and a great unwillingness to expend money on educational advantages for one's children. Money is spent on upholstery that would be well laid out in on a library of good books, a most important educational appliance. Parents indulge their children in a great many things that they would be better without, and grudge them the means of attending a good school where they might be free from the subtle influences of friars, fathers or sisters, so called. A day may come when your child will bitterly reproach you with having sacrificed its true interests for the sake of a miserable saving that might easily have been met by a more prudent expenditure at home.

INTERNATIONAL BIBLE STUDY.

June 22nd, 1879. Psalm CXXXIX.

THE Bible is eminently practical even in its doctrinal statements. It does not merely tell us that God is omniscient, but impresses upon us that God sees us; not generally, but now, every minute. The Psalmist seems to have had an experience in which this truth was very impressively brought home to him. Like Jacob at Bethel who exclaimed, God is in this place and I knew it not; how dreadful is this place. Almost all acknowledge the omnipresence and omniscience of God, but almost all live as though there were not a word of truth in it. They do things when no human eye is present, which they would not for the world do in the presence of any man or in that of any angel or devil even; showing that God is to them a nonentity, or as one whose senses are fast bound in sleep so that he cannot take notice of any thing. This simply shows how amazingly men are blinded by unbelief. Many glory in their unbelief; haply in some good hour, they awake from their vain dream and become suddenly aware that they have been walking, acting, blaspheming, sinning all their life in the immediate presence of the great and Holy God, before whom the seraphim veil their faces. How overwhelming is the discovery! For God is no longer an abstraction, but a person, one who has all along taken perfect knowledge of all they have ever done, thought or said, and who remembers perfectly every thing, the past being just as present to him as the time that now is. Oh how they now despise the unbelief that has made such fools of them all their days; looking at their actions as performed in that august presence how do they abhor themselves! But how many unbelievers live and die in unbelief and only in the other world wake up to the consciousness of the disgraceful part they have been playing all their days. The manifest folly of their course in having allowed a truth that they admitted to have no manner of influence over them, will of itself suffice to harrow them to all eternity. They now profess to have a great contempt for fools and they will then discover that their own life-long folly exceeds a thousand fold any that they were accustomed to jeer at. Could there be greater folly than for a man to bandage his eyes in the presence of a great multitude of people in order that he may imagine himself solitary and do things that he would be ashamed to do before others? This is just what the sinners of this world are doing. They are without God in the world though they admit that he is and that he is omnipresent. It is an unpalatable truth and is therefore not allowed to have its sway over the mind. Men, like Adam, fancy that they hide themselves from God by ignoring him. This is the reason why men delight in idolatry. Idolatry makes God a prisoner and shuts him up in a place called a temple, where men can pay him an occasional visit, and ignore him the rest of the time. When a man has been reconciled to God through Christ the mediator, then he is reconciled to the truth of an omnipresent holy God. How else could he be led by the Spirit of God?

Many in this country think it a matter of great credit that their Vedas are admittedly of so high an antiquity. But of what consequence is the antiquity of error? or

what satisfaction can it be to know that there were people worshipping the personified elements three or four thousand years ago? This Psalm is close upon 3000 years old. Compare it with the writings of Homer or Hesiod or with any thing in ancient Hinduism or with the cuneiform or Egyptian records, and how marvellously do its representations of the deity transcend any thing which is thus brought into comparison with it.

9, 10. Under the inspiration of these words the servant of the Lord need not hesitate to obey the voice which summons him to go to remote or dangerous lands to make known the Gospel of God. The Christian will find it profitable to cultivate assiduously the power of recognizing God in every place, and to walk as seeing him who is invisible. Perhaps the felicity of heaven will largely consist in the power of seeing God in every thing. The Seraphim who stand with their faces veiled in the presence of deity assure us at the same time that the whole earth is to them full of the glory of God, the very glory which caused them to cover their faces with their wings.

How many have the idea that truth is not favorable to poetry as falsehood is. Truth is to them prosaic and commonplace; in order to rise into the region of poetry it is necessary to resort to fiction. This idea is much fostered by the poetry that is put before the pupils in our public schools. The Gods of old Olympus have no longer their avowed worshippers, but they still live in the heaven of English poetry. But where can sublimer or more inspiring poetry be found than in many of the writings of the Old Testament? Where is the poet that can render the book of Job into English verse that will approach the level of the original? But even in our standard version how much of the highest order of poetry is to be found in the Psalms. Take this Psalm. The writer is evidently not thinking of his own diction, but the ideas that present themselves as he contemplates the omnipresence of God are eminently poetical and naturally express themselves in a poetical garb. It is high time that heathenism were banished from our poetry, and that we honored the Lord of all by recognizing that his character and his works are more truly inspiring and elevating than any of our dreams or studied fictions. Nothing can really be beautiful or poetical except so far as it is true.

NOTICES.

SUBSCRIPTIONS received since last acknowledgments, for the Meth. Episc. Church in course of erection, Grant Road. J. W. F. Rs. 100; D. J., 5; by Miss Miles, 62; by Mrs. B., 10; J. P., 5; J. T., 2; Mrs. B. 1; H. H., 25; J. M., 150; by J. H., 18; by Miss M., 5; Mr. C., 10; R. W., 20; by do. 10; G. B., 5; Mrs. B., 5; R. H., 50; Dr. B., 50. together, Rs. 533.

In order to complete the roof, now in course of construction, further contributions are very urgently needed, address Rev. I. F. Row, Falkland Road.

YOUNG MEN'S CHR. ASSOCIATION. Bible study on Friday, 20th inst. at 8-30 P. M. at the General Assembly's Institution, Kalbadevi. Subject, Character of Joshua. All young men are cordially invited.

Epitome of News.

SATURDAY, JUNE 7.

—The Amir Yakub Khan has received news of an engagement between the Herat troops and the Tekke Turkomans. The latter were defeated and routed.

—*Bombay Gazette*: A severe epidemic of cholera has broken out in Dadur and the neighbouring parts of Kutchi. It appears to be spreading up the pass towards Quetta, and has reached Mach. Camp followers and bullock drivers have been the chief sufferers.

—After seeing every thing in Canara and the S. Marathi country, H. E. the Governor reached Kolapoor, on the 3rd inst., after a march of 800 miles, at 22 miles a day.

—*Beacon*, Kurrachee: The ex-policeman, Ramawatar, sentenced to death for the murder of two courtezans in camp, underwent the extreme penalty of the law, at the usual place of execution, at 6 o'clock yesterday (Monday) morning.

—Coins of the reign of Domitian and of Trajan, have been found in the Ahin Posh tope in the Jellalabad valley.

MONDAY, JUNE 9.

—*The Colonies and India*: "Deer hair, which has long been sought after as a good material for stuffing saddles, is now employed in the United States as a substitute for cork as a packing for life-buoys, owing to its superior buoyancy. It is said to have, weight for weight, five times the floating capacity of cork, and it is preferable for other reasons as a material for stuffing such articles as life-preservers."

—*Lucknow Witness*: Systematic vaccination has rarely had a more complete vindication than was offered by the health returns of New York city last year. Out of 27,000 deaths, but two were due to small-pox.

—The International Sunday-School Lessons for 1880 comprise lessons in Mathew for the first six months, and in Genesis for the remainder of the year.

—From Zanzibar it is stated that Major Serpa Pinto had arrived there on his return to Europe, after having successfully traversed the Southern part of Africa, from the Portuguese possessions on the West Coast to the Transvaal. Major Pinto set out in 1877 from Benguela and passing Bihe proceeded to the upper waters of the Zambesi, thus crossing the line before explored by Dr. Livingstone and filling in by many astronomical observations the principal points on his route. Having thoroughly examined the country between Benguela and the Zambesi, navigated the Chobe and followed some of the tributaries of the Upper Zambesi that before had been laid down on native reports alone. Major Pinto returned south to the Victoria falls and thence through a district already well-known by the Matebele country to Pretoria, where he was able to telegraph his safe arrival.

—*Bombay Gazette*: News from Mandalay states that Nyoungyan, the Prince's sister, has escaped to the Rev. Mr. Colbeck's compound, and that as the Resident refuses to receive her in the Residency she will be placed in the sanctuary of the English church there. This, it is feared, will be little protection to her.

The Resident has submitted certain terms from the British Government for acceptance which, it is believed, the Burmese will refuse, but they have asked for a month to decide. In the meantime they are making cartridges, and there is a great show of warlike preparations, drilling, reviews, and troops despatched to man various forts. A bitter feeling is shown towards Europeans, especially Englishmen. The Assistant Resident, Colonel Phayre, has been insulted in the street by a Burman, who was seized, delivered to the Burmese authorities, and imprisoned.

—Since the 1st of June the *Subodha Patrika* comes out in a much improved dress.

TUESDAY, JUNE 10.

—*Advance*: "As the trial of Dr. Talmage progresses, the opinion becomes more and more general that the prosecution was a matter of petty persecution, and had no justifiable grounds whatever. The testimony produced by the defense has been clear and conclusive."

"Prof. Francis L. Patton, of the Chicago Presbyterian Seminary, has received by cable the intelligence of his election, by the Synod of the English Presbyterian Church, to the Professorship of Apologetics in the Presbyterian Theological College at London."

"The first church in Chicago to introduce the telephone and microphone to send the songs and sermons home to the invalids, is Trinity Methodist Church, Rev. W. F. Crafts, pastor. Mr. Crafts held a second "Question Service" last Sunday evening."

—The council of the Evangelical Alliance announces that the seventh General Conference of Christians of all nations will be held during the present year at Basle, Switzerland, beginning on August 31, and continuing until September 7th.

—Rev. Robert West writes from St. Louis to the *Advance* as follows: "The colored exodus passing through the city continues. Over four thousand of these poor helpless creatures have already gone this way to Kansas and freedom from oppression. To read some of the contracts under which these men have been trying to make a living is to make one's blood hot with indignation at their employers. The contracts were drawn up in such a way that, after the negro had toiled all the year, living in a hut and feeding on the coarsest food, he found himself in debt to the land owner. There is not a just man, North or South, who can read one of these contracts and approve it. The plantation store, at which the exslave was compelled to buy his food, was an open and shameless robbery. One item will suffice. From their own account it seems that these Southern gentlemen of 'honah' charge the laborers \$20.00 for a barrel of meat that cost \$9.00 in St. Louis. Added to this was the terror held over the black man by the bull-dozer in every parish. Robbed, stripped, peeled, insulted, the negro has looked in vain toward the North for the help that has not come. We were too busy 'conciliating' his late master to hear the cry of the slave. And now that the rebel flag is virtually floating over Congress the black man flees he knows not whither. He only knows that he is leaving a land where he is shot for voting a Republican ticket, while his family is outraged, and his children reduced to beggary."

—*Bombay Gazette*: "We regret to learn that another well-known Bombay mercantile firm has been obliged to suspend payment. Messrs. Forbes and Co. were first established sometime in the last century, and have ever since taken a leading position as merchants and bankers in this city. The house acted as agents for a considerable number of gentlemen in the Indian services, and doubtless a good many deposits that cannot well be spared are swept away. The liabilities have not yet been authoritatively announced, but they are supposed to amount to about twenty five lakhs."

—The latest accounts from Singapore state that the volcanoes in both the eastern and the western districts of Java were in full activity. A broad river of fiery lava was flowing from the crater of Smeru down to the southern coast, illuminating all the neighbourhood at night with its ruddy light. The Gedeh mountain was ejecting an enormous amount of cinders, which were completely covering all the surrounding district.

—We seem to be not yet at the end of the Victoria Cooke Medal episode. Mr. Corbyn, manager of the Circus is about to give his version of the matters to the public,

—*Times of India*; Poona, 9: The three Poona incendiaries were tried this morning. The evidence criminating the accused was taken, and their confessions before the Magistrate were read. At the conclusion of the case for the prosecution, the prisoners, who had previously pleaded not guilty, admitted their guilt. Krishnajeo Narayan Ranade, No. 1, said he had compelled the other prisoners to help him. Keshew Krishna Ranade and Shamrao Bulal, the other prisoners, made statements to the same effect. A verdict of guilty was returned, and the Judge then said that the only sentence he could pass upon Krishnajeo Narayan and Keshew Krishna Ranade was transportation for life. Shamrao Bulal was sentenced to ten years' transportation.

—*The Civil and Military Gazette*:—Two million gallons of beer are brewed annually in the ten breweries of the Punjab and the North-Western Provinces. Indian beer may safely be said to have a prosperous future before it, though perhaps not to the same degree as in the mother country—where the Church, even, is said to float on beer, and where—if we only believed the ship-wrecked Liberals—beer floated the Tory barque into the official haven, six years ago.

—A Syrian paper says: "The British Colonel Childham has been appointed by the Sultan Chief of Police for all Syria, with orders to organize the police on a new basis."

—*The N. Y. Evangelist* says: "The steamship *General Werder* proposes to sail this month from New York, to circumnavigate the globe. On board will be The Woodruff Scientific Expedition around the World. This Expedition has been before the public so prominently of late, that all understand that it is to be a "floating college"; also a trip around the world, under most favorable circumstances, for tourists; a grand educational tour, to be accomplished in sixteen months, three-fourths of which time will be spent in port. W. S. Clark, LL.D., has resigned his position of President of the Massachusetts Agricultural College, at Amherst, to become President of the Expedition's Faculty, which consists of ten competent professors. The public will be interested in knowing that discipline will be carefully maintained throughout the voyage, and that the religious interests of the Expedition will be looked after by the Chaplain, Rev. E. M. Deems, of the Presbyterian Church. The steamer is commodious, elegant, and admirably equipped for the purposes of the Expedition, and the ship's commanding officers are men of experience in the United States Navy. The "General Werder" is fitted to accommodate 250 persons, besides the officers and crew."

WEDNESDAY, JUNE 11.

—The *Str. Kaiser-i-Hind* with English Mails left Aden for Bombay, Tuesday, 7 P. M. and may possibly be in Bombay on Monday evening.

—At a dinner given to Dr. Geo. Smith, Mr. Gladstone, speaking of the late Dr. Duff, said: Let no man envy him the crown he had gained, but let every man, on the contrary, knowing that they then stood in the presence and under the judgment of Him before whom they must all appear, rejoice that those missionary labourers had fought a good fight and had run their race manfully and nobly. Whatever account others might render, they at least had devoted all their energies to diminish the lamentable sum total of sins and sorrows in the world, and done something for their race and for eternity. It was an honour to the chairman to bear the name of a man who held so foremost a place in such a company as Carey and Marshman and Dr. Moffat. He could not wish him a greater blessing, nor a noble succession, and he expressed the hope that no descendant of his family might ever give cause to say that he was unworthy of Dr. Duff.

—In December last a monstrous fish was stranded by the waves in Beirut harbor, meas-

uring 38 feet in length. A few years since a whale was stranded at Tyre, measuring 60 feet in length.

—Dr. Corbin, one of the Brooklyn Health Inspectors, has been investigating 100 reported cases of typhoid fever. He reports as the result that he found only twenty-seven of the cases to be typhoid fever, and that of these sixteen were imported, chiefly from watering-places. Of the thirteen local cases, he believes he has traced eight to milk contained in cans washed with pump water. Of the seventy-one cases found not to be genuine, he says rheumatism and typho-malaria were among the prevailing diseases.

—*Overland Mail*, May 23: Amongst the deaths recorded this week are:—The Earl of Westmeath; Sir A. Taylor, M.D.; General R. Alexander, late Madras Army; Major-Gen. E. L. Dennys, late Bengal Army; Major W. Ogilvy; and Capt. L. Munro, half-pay 43rd Bengal Light Inf.

On May 18 a *plébiscite*, or *referendum*, as it is termed, took place throughout Switzerland on the question whether capital punishment is to remain abolished, as enacted by the Federal Constitution of 1874, or whether the individual cantons are to have a right of re-introducing it if they think proper. A majority of the twenty-two cantons voted in favour of cantonal autonomy in matters of life and death, and this result puts an end to that famous 65th Clause which had hitherto been viewed with such admiration by humanitarians of the Jules Simon school. It seems a remarkable thing that the abolition of death punishment has never yet been kept up in a single country of Europe.

For a long time past there has been great talk about a new "motor," which is alleged to have been discovered by a man named Keely, living in Philadelphia. Originally (says a contemporary), Mr. Keely promised to enable the largest steamship to cross the Atlantic with no greater motive power than could be supplied by a bucket of water—no coals, no furnaces, no fire of any kind would be required. This seems a romance, but there was something more than imagination in it. Mr. Keely unquestionably managed to set very powerful machinery in motion, at his workshop in Philadelphia, without the employment of any of the usual forces, and the experiments were watched by many practical men—among others, by the managers of two or three of the great steamship lines.

THURSDAY, JUNE 12.

—*Bombay Gazette*; Poona trials: "The second prisoner admitted that he knew intimately the notorious Wassodeo Bulwunt, that he had last seen him the day before he disappeared from Poona, and that he used to meet him in the Moolidass Temple, where, as he said, "many people belonging to our street used to be present, all more or less educated and unemployed." These people, it seems, went there to hear lectures on political matters and to go through the sword exercise with Phadkey, who used to exhort the rest not to live contentedly under British rule, but to mutiny and "regain our lost kingdom."

"The only part of the confessions worth anything in our opinion is that quoted above, in which the younger Brahman referred to the seditious meetings held in the Moolidass Temple, where youths, "more or less educated," used to collect to spout treason and to plan incipient rebellion. That many such meetings have been held in Poona during the past few years we have not the slightest doubt, and from them we believe has resulted in great measure not only the incendiaries, but also the dacoit movement that has recently been disturbing the country."

—We are promised the Foreign Postal Card on the 1st of next month.

—*Bombay Gazette*; Poona, 11: At 3 o'clock this afternoon, Hurry and his accomplice were called up, when Mr. Justice Newnham sen-

tenced the former to be hung, subject to the confirmation of the High Court. The case of the second prisoner was referred to the High Court.

—Cholera, we (*Pioneer*) grieve to hear, has attacked the troops moving down from Safed Sang. The 10th Hussars have lost 17 men in one day; the Rifle Brigade and the Horse Artillery have also been attacked.

—Townshend, the private of the Royal Artillery who stands charged with causing the death of his wife at Bellary, was handed over to the civil authorities on Thursday last, and will be tried at the next Criminal Sessions of the High Court at Madras.

—*Times of India*: "We hear that the Government of Bombay have directed the collection of the accumulated arrears of land revenue in the Indapoor Taluka of the Poona Collectorate to be suspended until further orders, and that such of the lands as remain on the hands of the Collector as unoccupied numbers are to be restored to the original occupants for cultivation. Some of these lands are now under Government attachment for default of payment of revenue, but they have not been finally disposed of. Others, again, although put up to auction, have not found purchasers. This resolution to suspend the collection of revenue and to restore the unoccupied numbers will be welcome intelligence to the ryots, and will give them another chance of obtaining an honest livelihood by cultivation. But it appears to us to be a measure of questionable utility, for we do not think it can really afford any tangible and lasting relief to the peasantry. It would have been a far more graceful act on the part of our rulers to have remitted the revenue altogether, wherever it had been ascertained that its recovery was scarcely possible."

—Mr. J. C. Halliday in the *Christian*, on the Revival in Newcastle: "Last night, the young woman who, in December last, commenced this work, gave her farewell address to a crowded congregation in one of the largest chapels in Gateshead. Her address was from Ezekiel blowing the trumpet to warn the wicked,—which she had done, and if any perished she was clear of their blood. To the praise of God, she said, since then, when only three or four sang through the streets of Gateshead, 900 had made a public profession of faith in Christ, in Gateshead alone. Many were moved to tears, a very large number of them being poor women with children in their arms, who at the close kissed her to whom they owed, under God, their salvation."

"At the close of this memorable meeting of adieu, that reminded one of Paul's departure from Miletus, a man came and took me by the hand and smiled. He said, 'Don't you remember speaking to me twelve months ago, when Mr. Scroggie was in Newcastle?' I had forgotten. He said he went away that night awakened, but would not yield. 'Since then,' he said, 'I have lost my wife, and this has brought me down, and when this young woman came I yielded to the Lord, and have come to the meetings ever since.' It was joy unspeakable. Herein also is that saying true—'One soweth, and another reapeth.'"

"At first the policemen were annoyed at the 'Hallelujah' meetings, owing to the crowds about the doors of the Hall of Varieties, and I heard them say they could not tell what ever the people went there for. Yesterday morning a policeman on the beat near my shop told my warehouseman the meetings were doing good, as they had not half the trouble with rough characters they used to have, and promised to keep any one from molesting them or disturbing their meetings, whenever required."

Another, this morning at six o'clock, who had just left his beat, met my warehouseman as he was coming to work, and asked kindly after the meetings. He also told him he had known the Lord himself for twelve months, and, taking his purse out, took out all the gold in it—four sovereigns—and gave it to my

man to hand over to help on the work, which he knew was of God. My man was half paralyzed, and scarce knew whether to take it or not, but the policeman said, 'It's all right; the Lord knows all about it; I don't want my name made public.'

FRIDAY, JUNE 13.

—*Times of India*: "We regret to learn that Messrs. J. A. Forbes and Co., of London, have been obliged, temporarily, to suspend payment, owing to the failure of Messrs. Forbes and Co. of this city."

—The *Statesman* says that the B. S. N. Co.'s Str. *Navarino* was all but lost off Lisbon, through the drunkenness of two of the officers.

—Deaths last week, 382.

—Mr. W. Allingham, Chief Auditor G. I. P. R. was found dead in his bed yesterday morning. He had been ill two days. He died of a ruptured liver.

—*Bombay Gazette*; Lahore, 12: The *Civil and Military Gazette* reports that two European soldiers have been captured by the Khuki Kheyls, who demand a ransom of one thousand rupees for each. Yakub Khan has sent a message ordering their release, but it is doubtful whether he will be obeyed.

—The *Pioneer* says:—The Police Department has been much exercised by certain irreverent civil surgeons in charge of jails, who, in their moments of leisure, appear to receive the confessions of the more elderly prisoners. It appears from the statements of these officers, that the practice is not infrequent in the Punjab, especially in times of scarcity, for the most helpless and useless member of a thieving family to plead guilty to an offence committed by the younger and more active members. He is accordingly convicted, lodged in jail, and supported during times of famine at the Government expense; while the profession of thieving, from which the family generally benefits, goes on merrily until a fresh descent of the police renders necessary the sacrifice of a second paralytic parent.

—Free Ch. of S. Monthly Record; Rev. Mr. Cooper's tour: "About five miles beyond Bhandara there is another village, belonging to Mr. D'Rebella and his son. It is situated in a very lovely spot, and embosomed among thickly wooded hills. Mr. D'Rebella was formerly a teacher in our Sitabuldi school; but some years ago took to the life of a farmer. He and his son Thomas, with their families, live in the village, which is named Oosragondi; and not only are they cultivating and making productive the fields around them, but also seeking, according to their abilities, to work in the Lord's vineyard there. From them the inhabitants of this and some neighbouring villages are regularly hearing the word of God, and have become very favourably disposed towards the Christian religion. In fulfilment of a promise, we very gladly paid him and his village a visit, and spent the last Saturday and Sabbath of the year in efforts to serve the Master among them. Most of the native Christians and their families came out from Bhandara and joined us, so that our company, old and young, numbered forty, twenty-five of whom were adults. Mr. D'Rebella and his son most kindly entertained all as guests during the two days of our stay. They supplied our camp-followers, servants, cartmen, and cattle with all they required; and this most generous treatment made all very happy and grateful. In compliance with an invitation from Mr. D'Rebella, the villagers more than once assembled, and all of us addressed to them the message of our God and Saviour."

—It is unquestionably of great importance that enquiring sinners should take some open and positive step in the line of a Christian life, and should be encouraged in so doing, but always with the feeling that one step requires that others follow it.

Selections.

THE BISHOP OF SALFORD ON THE OPIUM TRAFFIC.

In his recently published *Letter on our Present Evils and the Universal Jubilee* the Roman Catholic Bishop of Salford comments severely on the laxness of our Imperial morality. After a brief reference to the revenue derived from the sale of intoxicating drink in this country, he proceeds to denounce the Opium Trade.

"The British Government, for purposes of revenue, has established for itself in Bengal a monopoly in the cultivation and sale of opium. By smuggling, by war, and by treaty, we have forced upon the Empire of China, against the repeated and still continued protests of the Chinese Government, the trade and consumption of this poisonous and baneful drug. The result of this trade upon China is, that 400,000 Chinese, it is said, annually fall victims to its use and abuse. The benefit reaped by the British Empire through the trade is six millions sterling added to our Indian revenue. We have before us the awful spectacle of the two most populous Empires in the world—the British, with its 287 millions, including dependencies, and the Chinese, with its 400 millions of subjects—engaged by treaty, the one pacifically and silently to destroy the other. The cleverer and more enterprising is poisoning the older and more populous empire by means of a fascinating and demoralizing drug—and this for the price of the drug. Thus at home and abroad do we annually sacrifice to Mammon some 500,000 human beings."

"It is well known that men's passions, when encouraged, are stronger than their reason; and it seems to be tacitly understood that they whose passion is for strong drink, or for opium, shall be sacrificed to augment the imperial revenue. If the cruelty, the inhumanity of this proceeding be objected to, it is urged that the unfortunate victims themselves agree, and even desire it. The periodical human sacrifices of the King of Dahomey are more bloody, it is true; and the victims of his passion are unwilling and recalcitrant: but the human victims which we immolate are far the more numerous, and our sacrifice is continual. Our conduct is also the more disastrous and the more cruel, for it reaches and destroys the souls as well as the bodies of its victims. This wholesale, this legalized imperial crime is ignored, salved over, excused; it is necessary for the revenue; it is the homage and the sacrifice demanded by Mammon. It is put out of sight—put out of sight by man, not by God, for its wickedness ascends perpetually before Him. The blood and the souls of our brethren, whether at home or in China, plead for vengeance on their destroyers, as the blood of Abel pleaded against his brother Cain."

LITERATURE.

THE PAROUSIA OF CHRIST: A Critical Study of the Scripture Doctrines of Christ's Second Coming; His Reign as King; the Resurrection of the Dead; and the General Judgment. By Israel P. Warren, D. D. Portland, Me.: Hoyt, Fogg & Donham.

This book is the most significant publication of the season in the domain of Scripture exposition. The views here set forth and critically considered, and held with so simple and reverent a regard for what The Book teaches, rather than merely what men's traditions have claimed, deserve the careful examinations of all Bible students. "I shall welcome," says the author, "from every source, whatever light will serve to correct any error into which I may have fallen, and give to the church a deeper and more fruitful knowledge of the Divine teachings as to the coming and kingdom of our Lord." That remark well states what should be the sentiment of all. And, fortunately, the time has arrived when a man may

present such results of his studies without hearing the cry of "heresy" raised about his ears. It is not probable that many will read the book with complete endorsement of all its interpretations, but no one will read it, candidly, and not have his views somewhat cleared up, on certain very important points of Scripture revelation. The times are propitious for a juster review of this great and infinitely consequential theme, than has ever before been given it.

The writer begins his work at the right point, the term and its signification. The term which in the New Testament is generally used to denote the so-called second coming of our Lord is—that is, transferring without translating it—"The Parousia." The term is composed of the two Greek words *para*, "with," or "at," and *ousia*, "being," the present participle from the verb "to be." The meaning of the compound word is *presence*. And as almost invariably, when referring to Christ, it is found with the definite article, its meaning is *the presence*. The Disciples had become familiar with the idea that Jesus was about to leave them, and after a time return, and that he would then set up the Messianic kingdom, which had so long been expected, and which, at the beginning of his bodily ministry, he took such pains to announce, and have announced, as then "at hand." Contrasting, then, as Dr. Warren remarks, that eagerly-expected period with the brief duration of his present stay with them, they seem to have fondly named it *The Presence*, as implying that he would thereafter permanently remain with them. Like the lightning which fills the sky, from east to west, with its instant brightness, so, likewise, said our Lord, should be *The Presence* of the Son of Man. There is not the least question among scholars as to the meaning of the word *parousia*: there ought not to be any hesitation or variableness as to its translation, "the presence." Christ's first advent, as coming to dwell among men in the flesh, is never spoken of as "the presence." The term is nowhere applied to it. Nor do the Scriptures anywhere speak of a "second Presence," as if there had been a previous one. The translation, or rather mis-translation, of this word in our English version of the Bible has been misleading, and has done no little harm. And the author of the book under review, instead of trying to domesticate the word "*parousia*" (which can never be done), should have simply translated it and stuck to it consistently. The word means "presence": it should be translated so.

The author next considers the nature of The Presence,—the presence of Christ in this world, in his mediatorial and kingly and judicial offices. This presence is literal, and personal, and manifest; but is not localized bodily presence. "We are to remember that this is the coming of a *divine being*, who already possesses omnipresence, and cannot therefore be said to *come* and *go* in the same sense as when applied to finite creatures."

As to the time of The Presence, the author, rightly, begins with the testimony of Christ himself. This, it is needless to say, or should be so, is absolute in its conclusiveness, that the time was, then, *very near*. Referring to the attempt to make the momentary "transfiguration" of Christ on the mount answer as the fulfillment of such declarations of our Lord as in Matt. xvi: 27, 28: "The Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works. Verily, I say unto you, There be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom," he remarks that, "it seems little short of trifling to pretend that our Lord should so solemnly, and with the formula of weightiest emphasis, declare that there were some among all the persons standing about him who would not die within a week!" And referring to such declarations of Christ as those in Matt. xxiv: 42-45; Mark

xiii: 33; Luke xxi: 34-36; Matt. xxv: 13-29, he says: "It seems to us little else than mockery to address such admonitions to those who, upon the theory that The Presence is still future, would have gone to their graves at least twenty centuries before the prediction would be accomplished."—(*Advance*.)

THE VOICE OF GOD.

When I was a little boy in my fourth year, one fine day in Spring, my father led me to a distant part of the farm, and soon sent me home alone. On my way I had to pass a little pond. A rhodora in full bloom attracted my attention and drew me to the spot. I saw a little tortoise sunning himself in the shallow water at the roots of the flaming shrub. I lifted the stick I had in my hand to strike the harmless reptile, for though I had never killed any creature, I had seen other boys do so, and I felt a disposition to follow their example. But all at once something checked my little arm, and a voice within me said clear and loud: "It is wrong." I held my uplifted stick in wonder at the new emotion, till the tortoise and the rhodora both vanished from my sight. I hastened home, told the tale to my mother, and asked what it was that told me it was wrong. She took me in her arms and said; "Some men call it conscience, but I prefer to call it the voice of God in the soul of man. If you listen and obey it, it will speak clearer and clearer, and always guide you right; but if you turn a deaf ear or disobey, it will fade out little by little, and leave you in the dark, and without a guide. Your life depends on heeding that little voice." She went her way, and I went off to wonder and think it over in my childish fashion. But I am sure no event in my life has made so deep and lasting an impression on me.—*Rev. A. E. Dunning.*

DEDICATED MONEY.

"We are feeling the business depression much," one writes, "and since I promised a subscription to a charitable institution, a family need has arisen, which seems to me to have a prior claim. Do you think such a need could be, and should be, included in 'God's tenth?'—i. e., may help for one's own family be rightly drawn from money dedicated to the Lord?"

The chief difficulty which lies in this question seems to be to decide whether needs unexpectedly occurring among members of one's own family, may be relieved by money dedicated to the Lord for charitable purposes. It appears that a case, very near home, has arisen since the allotment of a portion of the inquirer's income for some special work, which evidently claims to be helped, and that she has not sufficient means to give to the one without taking from the other.

So many monetary losses have of late occurred, that we fear this difficulty is a common one. Scripture certainly teaches us that the first claim upon our consideration and our care is to be found among our own kindred. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." When, therefore, unexpected reverses throw any relatives into circumstances of need, surely help accorded to them may be as truly a giving to "the poor," and a lending "unto the Lord," as when ministered to those who have been always poor.

If there are any peculiar engagements connected with "Dedicated Money," which make it difficult to divert it from its original appropriation, distinct guidance should be sought in prayer. There must be honesty towards the Lord in these matters; and every faithful heart will be sure to get instruction as to what to do if an apparent complication should arise.

But, in ordinary circumstances, the stern rebuke of our Lord to those who, under the subterfuge of "*Corban*," withhold assistance from their parents, is a solemn warning against

putting one duty in the place of another. It is God's will that the ties of kindred should be regarded as sacred claims and responsibilities. Those who are in a special sense "our bones and our flesh" (see Gen. xxix. 14; Judges ix. 2; 2 Sam. xix. 13), are surely our nearest brothers, and the words will apply to them with peculiar force, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

The arising of such need where we little looked for it, may be a plain indication of the will of the Lord in the bestowment of what we consecrated to Him, just as when we have dedicated some portion of time to be specially employed in service. He may in a very unexpected way, point out to us that He would have it used at home, instead of abroad. Let there be but "the single eye," and we shall see the light shining upon our ways, making very clear the way wherein we should walk, and the thing that we should do.—(*Woman's Work*.)

TO "MY SWEET LORD."

THE *Novoja Vremja* tells the following touching story about a most extraordinary letter which recently was delivered or about to be delivered into the St. Petersburg mail. An imperial officer, at the lower end of the ladder, died suddenly and left his wife and three children entirely unprovided for. After the lapse of a couple of months, all the furniture and clothes of the family had gone to the pawnbroker's shop, and nothing was left but cold, starvation, and an unpaid rent bill. In this misery, the eldest child, a boy of six years, sat down and wrote in secrecy the following letter:

MY SWEET LORD: Mother and my two little sisters have nothing to eat and are very hungry. Wont you please send me 3 kopeks that I may buy bread to them, and I shall pay back the money when I grow bigger. Yours truly, ***

With this letter, which was addressed to "God in the High Heavens," the boy ran to the nearest station, but being unable to reach the box and slip down the letter, he asked a gentleman who stood beside him to help him. The gentleman, who happened to be the minister of the parish, caught sight of the address and opened the letter and read it. He then accompanied the boy home, provided for the immediate needs of the family, and next Sunday, having told the story in the church, he made a handsome collection of 1,500 rubles among the congregation for the widow and her children.—*N. Y. Times.*

THE ANNUAL REPORT.

1878-79.

The progress of Temperance in the Army in India, is a matter for thankfulness, on the part of those, who are interested in the well-being of our soldiers. For years there has been a great popular fallacy that men must drink in India, but which we rejoice to know is gradually giving place to the truth, which is being established by incontrovertible facts, namely that men in health, are far better without intoxicating drinks than with them. We have every reason to believe that the members of this Association, now numbering thousands, compare most favourably with their drinking comrades, whether in the quiet barracks of the cantonment or in the bustling camps of war in Afghanistan. The only reason that can be given for the success of the movement, is to be found in the fact, that the British soldier is a keen observer of circumstances, and daily witnesses the advantages which surround a steady abstainer, and the trouble which is closely connected with the canteen. With him it is no fanciful theory respecting the maximum of goodness, and the minimum of evil to be procured out of a canteen allowance: the plain facts of the barrack-room convince him, that

canteen measures are very elastic, and that drink means trouble, without measuring the quantity, to most of those who frequent the canteen. Every year he witnesses Corporals and Sergeants losing their stripes through drink; old soldiers losing their good conduct badges through drink; time-expired men going home penniless through drink; and many taken to an early, and some a suicides grave through drink. Circumstances like these prove beyond all controversy that drink is the ruin and disgrace of a large majority of soldiers, amongst whom Military crimes would be unknown, but for drink. The hard logic of facts observed in a barrack-room has proved to thousands, who are abstainers to-day, that the safest course is to abstain entirely from drink, which is a cause of nearly all the trouble and disgrace connected with the army. The soldier who now abstains no longer finds himself a solitary water drinker at the dinner table, but finds plenty of his comrades to support him, in his principles. It is but a few years ago that an abstainer in a regiment was regarded as the embodiment of cowardice and folly, but events have followed too rapidly, to permit of such an opinion being held to-day. Abstainers have been tried in the cold of Canada, in the swamps of Africa, and in the plains of India, and sustained the fatigues of long marches and trying circumstances of climate, without suffering any loss of power or health through fidelity to their pledges. It is no longer a matter of opinion, but a well authenticated fact, that the soldier who abstains from intoxicating liquor, is in every respect better able to discharge his duties than the man who drinks, with far greater comfort to himself and in a far more satisfactory manner to the State.

The Rum Ration appears to us to be a most pernicious custom, and we feel confident that its removal from the canteen would not be regretted, not even by the drinkers, who know to their sad cost, what an evil thing it is. We know that it has been condemned alike by Commanding and Medical Officers. Commanding Officers object on the ground of discipline. Rum drinkers soon become troublesome characters, acts of insubordination soon follow the Rum ration, bazar drinking is prompted by the spirit ration of the canteen. We have no hesitation in saying, that the ration, is the cause of more crime in the army than any other cause of insubordination, and that the removal of the Rum ration, will be the greatest boon that has ever been granted to the soldier in India. In addition to the testimony of Commanding Officers we have the clear and decided opinion of Medical Officers against the Rum ration on account of health. There may be great diversity of opinion upon the question of entire abstinence from intoxicating liquors but, here is perfect unanimity respecting the great importance of abolishing this ration. When the discipline of the service is jeopardised, and the health of the men enfeebled through Rum, we trust that the day is not far distant when the soldier will no longer be tempted to make himself a drunkard by acquiring a thirst for spirits at the Indian canteen, when a mere recruit.

We are not enthusiastic enough to suppose that we can succeed in getting every soldier to be an abstainer, however much we may desire the accomplishment of this object, and would therefore like to see a Beer canteen instead of a mixed canteen of Spirits and Beer. If a light beer could be adopted, instead of strong heavy liquor, which flushes the face, and to use a barrack-room expression "*blows the roof off a man's head*" a great improvement would be made in the quality of the Beer now supplied from Hill Breweries. Beer which is unadulterated with *cocculus indicus*, and *bharg*, will be far more acceptable to the men, and very much less injurious.

Temperance-rooms have been found of very great assistance in sustaining the work of the

societies by keeping the members together. Tea and coffee are provided, just as liquor is to be had at the canteen, in fact they are places where members can meet and spend their evenings without being tempted to go back to drinking comrades at the canteen, for the sake of company. They correspond to the Temperance Cafe movement, which has done so much good in England, by creating a counter-attraction to the tempting saloons of gin palaces. A well conducted Temperance-room is indispensable, if a society is to be of any great service to the regiment in which it has been established.

The Association has gradually gained the sympathy and support of Commanding Officers in the Army. No greater proof of this can be given than the fact, that there are upwards of one hundred branch societies in connection with the Association. The pledge is open to all, who wish to sign it. There are no restrictions; it is for all classes, without any regard to differences which may exist in respect to religious creeds. Here all may meet on one common platform, and enjoy the common advantages which benefit all classes alike, and we are glad to know, that this broad Catholic spirit of doing good to all, has been the means of producing harmony and good comradeship amongst the members of our societies. The pledge we administer enables each one to remain a member as long as he likes, and no longer; there is no occasion for him to break the pledge, or dishonor his word. Whenever he wishes to give it up, he is at liberty to do so, in accordance with the following clause in the pledge. "*So long as I retain this pledge.*" This may appear to some rigid teetotallers rather a weak bond, but years of practice prove, that it is quite strong enough for those who have retained it for years, and intend, God helping them, to keep it for life. No man can be bound longer than he likes, however hard and binding the words may be. Nothing but the true principles of abstinence will ever make a man a life-abstainer, and these principles are to be found in the moral and physical aspects of the question, not in the words of the pledge, which should simply be regarded as the registration of a member's name, who who will become faithful and true in proportion as he understands the principles of abstinence, and carefully observes the advantages which flow from them. The fact that many return their pledges is a matter of deep regret, although there is some advantage in having as many as possible through the Abstinence Society, that the benefits of abstinence from canteen liquor may be experienced by the majority of the service. Many a man has been an abstainer for two or three months just to save up enough to put his kit right. Some sign after they have lost a ring, and "*go on the steady*" until they regain it, and some poor fellows try and pull themselves up, just as they are being carried away by the strong current of drink over the terrific falls of drunkenness. How many have struggled at the last moment, but have found it too late. A sad circumstance comes to mind in connection with this part of our report. After one of our meetings in a Temperance-room a young man came up and said "there if I keep that pledge I shall turn some of my old father's white hair black." The naturally response was "young man, if that's to be the result, for God's sake keep it," and it was kept most faithfully for nearly six months, when in an evil hour he was induced to take brandy *medicinally*. This only led to a sad revival of the spirit thirst: the drink fiend was again aroused, and drink he must have to use his own expression "I tell you, that I'll drink although you could tell me, that gate of Hell would receive me on the other side of the canteen to-night. Yes I'd drink," "and what's more, if my poor broken hearted mother, knelt down by my cot, and entreated me not to drink to-night, I'd drink." That night I saw him for the last time at the canteen drinking, and heard the drunken laugh

when he proposed going to the Temperance Meeting. *That night week* a rifle crack was heard outside the barracks after tattoo, and the poor drinker was no more. There is a suicides grave in that Indian cantonment and a broken hearted mother, away in England.—(On Guard.)

J. G. G.

Miscellany.

—It is really both amusing and amazing how people can conjure up fabulous injuries, and make the most of them with a morbid enjoyment, when every consideration of proper pride ought to lead them to think it would be impossible for any one to dream of such a thing as slighting their claims to attention.

There are, indeed, two things at the root of the whole matter, which, though so trifling in appearance, are in truth great disturbers of the peace; and those are a jealous disposition and an inordinate vanity. The disposition that is not jealous is not perpetually hunting for hurts; takes life as it comes; aware of ill-will toward none, so suspicious of ill-will from none; if forgotten or overlooked, seeing or supposing some perfectly good reason for it; desirous rather of the comfort of others than of the flattery of self; not too sensitive to wounds which are like the bruises in old "dead men's pinches," all one side; and well convinced of the truth of that old king's wisdom which declares, "Better is a handful with quietness than both the hands full with travail and vexation of spirit." There is so much pain and trouble that is real in our few years of active life, that it seems a sorry thing to add to it by all the weight of imagined trouble.—*Home Journal*.

—The following touching incident which, if it had happened in ancient Rome would have been classic, is reported in the papers as having occurred a few days ago in the Police Court of Cleveland, Ohio: "A son of Judge Tilden, a widely-known and highly-respected lawyer, was arraigned on a charge of petit larceny. His venerable father, who has been the honored Judge of the county for twenty-four years, appeared and asked that he might prosecute his own son as a matter of duty owing to himself and the State. He then conducted the examination, and at the close said he was satisfied beyond a doubt that his son was guilty, and when he referred to the sad spectacle of a father prosecuting his own son, he burst into tears, while his powerful frame shook with the violence of his grief." Did justice make this Judge a stern, severe, exacting father? There are those who conceive that the Divine fatherhood is all tenderness—so full of mercy as to leave justice lax and inoperative. But who will say that this incident does not beautifully illustrate the fatherhood of Him in whom the offices of father and law-giver are united?—(N. Chr. Advocate.)

—Pastor Theodore Monod:

When I look at the testimony of Christ and His Apostles to the Scripture, I notice especially two things. I notice that they quote Scripture with what one may call a spirit of great freedom; and, on the other hand—though it may seem a paradox—they quote Scripture in a spirit of absolute submission.

First, they quote Scripture in a spirit of great freedom. They often quote the language of a translation—that great translation, the Septuagint (though it is not always correct); and frequently even that translation is not quoted exactly as it stands. Sometimes the quotation corresponds precisely neither with the original text nor with the translation. But, on the other hand, I find them sometimes hanging the whole force of an argument concerning an important question on a single word of Scripture. As, for instance: "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" God

is not the God of the dead, but of the living." The argument being that God says, "I am the God of Abraham &c., therefore they must be alive. Or, again, in that passage we were reading a while ago: "Is it not written in your law, I said, Ye are gods?" On that one word Christ builds an argument. What must we conclude from this? Why, simply that when the precise words were of no practical importance for the particular subject on hand at the time, then, without in the least degree altering the sense of Scripture, they were quoted, not, perhaps, according to the precise language of the original, or of the Septuagint. But, on the other hand, when it was of importance to emphasize a word, or to lean upon a word to turn it into an argument, they never hesitated to do so, recognizing that each word is God-breathed. Now we have to learn to use the Scripture in the same spirit, and to quote it as did Christ and His Apostles, intelligently and reverently; in a spirit of filial liberty, and yet in a spirit of absolute submission. We have to act towards the Word of God, not in the spirit of the Jewish rabbi, but in the spirit of Christ and His Apostles. There is, I think, some danger of our forgetting this. There is a tendency to treat the Word of God as if, instead of being a plant which the heavenly Father had planted, it were a kind of text-box, out of which we might pick texts at random, upon which to hang our own theories or discourses. For instance, I remember having seen a boxfull of texts—and very right and useful, too, in their own place, especially when one chooses texts that are of general application. I have nothing to say against texts, but I have much to say against the text which was written over that box. It was, "Search the Scriptures." Now that is not searching the Scriptures at all; it is only picking a few favourite passages. So we sometimes meet with what are called Bible studies that are not studies at all, but Bible fancies or amusements; counting the p's and q's, as it were, and comparing one word with the other, and such things, just like the Jewish rabbis of old, counting the points and jots in the law. We must not countenance that sort of thing. The fact is, it just brings contempt upon the Bible in the eye of the unbeliever. No: that is not the way to use Scripture. What is the way? The way, first of all, is to enter into the spirit of the Divine Master, to enter into the Spirit of God, and always to approach the Word of God in this spirit, and not otherwise. The way, in the second place, is to approach the Bible in a spirit of understanding—to learn to know what the Scripture speaks about, and what is the relation of one portion to another. That is what Christ Himself did; as, for instance, when the Pharisees came to Him with a quotation from Moses as to the putting away of a wife, He told them that it was because of the hardness of their hearts that they were thus suffered; but from the beginning it was not so, and it shall be so no longer. Each in its own place, and each in its own time.

TELEGRAPHIC NEWS.

Cape Town, May 20th: King Cetywayo has made proposals for peace, but the negotiations which were proceeding have failed in consequence of the British refusing any terms but the unconditional surrender of the King and his Army. It is believed that the overtures for peace made by Cetywayo were insincere. The rapid march of our forces on Cetywayo's kraal, which General Lord Chelmsford had determined upon, has been abandoned. The difficulties experienced by the Transport department in providing the necessary carriage for an advance of our troops into Zululand in force are increasing. It is expected that Cetywayo with his whole army will now attack our positions along the lower Tugela River. The health of our troops which had been so bad is now improving.

London, June 6th: Russia has refused to give her adherence to the protest made by Germany to the Khedive respecting the state of affairs in Egypt.—

At a Conservative demonstration held at Sheffield yesterday, Lord Cranbrook made a speech in which he said that bringing the Indian contingent to Malta last year proved that India was a defence to England and not a danger. He praised the manner in which the Afghan war had been conducted, and said it had shown that England has the will and the power to protect and maintain her Colonies. In concluding his remarks he said that the Government was determined henceforth to maintain the equilibrium of revenue and expenditure in India.—Lord Cranbrook in his speech at Sheffield yesterday warmly defended and highly eulogised the Viceroy of India, who had, he said, been most unjustly maligned.—The Indian transport Jumna, with 1,130 men of the Royal Marines for service in the Zulu war, has sailed for the Cape.—England and France have finally declined to interfere in Egyptian administration. The British Consul General in Egypt protested to the Khedive in a like manner as did the German Consul General.

7th: At a Conservative meeting held yesterday at Bury St. Edmunds, Mr. W. H. Smith (First Lord of the Admiralty) made a speech in the course of which he absolutely denied a difference of opinion between the British and the French Governments existed concerning the Egyptian or any other question. He condemned the policy of the Khedive, and said that England and France had resolved notwithstanding to act quietly and safely, and without precipitation. With reference to the Turco-Greek question he said the British Government was desirous of extending the Greek frontier, and was only anxious to avert future bloodshed.

Berlin, 7th: Germany has disclaimed any intention of interfering in Egyptian matters with a political object.

St. Petersburg, 7th: Latest advices from Central Asia state that a Russian expeditionary force has been sent against the Tekke Turcomans. Sixteen battalions of Infantry, 2,800 Cavalry, and 36 guns left Tchikislar on the 6th instant.

9th: Solovieff, the man who attempted to take the life of the Czar in April last, has been hanged.

London 9th: The Board of Trade Returns of Exports for the last month show a slight improvement.

10th: In the House of Commons this evening the Hon. B. Bourke (Under Foreign Secretary) in reply to a question said that Sir Garnet Wolseley had resigned the High Commissionership of the Island of Cyprus, and that General Biddulph had been appointed to succeed him.—In the House Commons last night Colonel Stanley, Secretary for War replying to a question said that a Committee, and not a Royal Commission, will conduct the inquiry into our military organisation, and will consist exclusively of officers, who will consider as to the advisability of amending the constitution of the Army and ascertain the defects of the short service, reserve and depot systems.—Lieut. Hart, of the Royal Engineers, has been gazetted to receive the Victoria Cross for gallantry in the Afghan war in rescuing a sowar from the enemy on the 31st January.

11th: It is now announced that Russia will give her adherence to the protest made by the German Consul General to the Khedive.—It is stated that Major Cavagnari, in consideration of his services in carrying the negotiations with Afghanistan to a successful issue, will be appointed to a Colonelcy, and be made a Knight of the Star of India.—OBITUARY.—The Prince of Orange (heir-apparent to the throne of Holland).—Consols 97.

12th: The British Ambassador at Berlin, in notifying the suspension by the German Government of silver sales, says it is believed that the German Government is preparing to adopt a double standard like France.—The stock of silver in Germany is estimated at ten millions sterling.

Washington, 12th: The Senate has rejected the bill voted by the House of Representatives enacting the coinage of silver, the minimum of which was to be two million dollars monthly.—Latest advices from Capetown, dated 24th May, state that a constitution for the Transval has been granted by Sir Bartle Frere and that the Boers are now satisfied.—No important movements have been made by our troops since the despatch of last mail. Only a few raids and reconnaissances have been made in the enemy's country. The dead bodies of those killed on the British side at Isandula have been buried without opposition from the Zulus.

PASSENGERS SAILED.

Per P. and O. Str. *Venetia*, 6th: additional.

For Southampton.—Mrs J Bradshaw and infant, Lieut Elliot and Mr John Aikman.
For Brindisi.—Dr J W Clarkson and Major Marryat.
For Venice.—Mr Freik Byle, Mr Westlake, Mr Pengelly, and Very Rev B Hafely, V G.

Per P. and O. Str. *Gwalior*, 13th:

For Southampton.—Mr and Mrs Turner, Dr F P Young, Capt G J Van Someren, Mr A Walker, Capt S Gardiner, R A, Mrs Clark, Mrs Willoughby-LeGeyt, Mr Wingrove, Mr R Morison, Dr and Mrs Ghose, three children and one infant, Mr H Howard, Mr A Hurvey, Mr J Kelly, and Lieut Middleton.

For Brindisi.—Mr J R Burton, Mr E Angelo, Major-General W E Marshall, Mr W J Tate, Dr M W Gairdner, and Mr N R Oliver.

For Venice.—Dr B Simpson, Mr Upton, and Major C W Street.

For Suez.—Mr and Mrs Dumtarton.

PASSENGERS ARRIVED.

Per. P. and O. Str. *Cathay*:

From Southampton.—Mr H Crawford, Mr J Hay, Mrs Stevens, Mr R Winter, Major G L L and Mrs Taylor, Captain F M Hutchins, Mr and Mrs J Weir and child, and Captain Archdale.

From Brindisi.—Captain C Pignard, General H Brooke, Mrs Borrodale, Major Gutacre, Mr Metcalfe, and Mr Charriot.

From Venice.—Mr and Mrs J B Burton, and Mr J Kitriest.

From Malta.—Lieutenant and Mrs Preston.

From Aden.—Mr Fernandez.

Domestic Occurrences.

BIRTH.

ROBERTS—June 12th at the Mission House Nasik, the wife of the Rev. W. A. Roberts, C. M. S. of a son.

DEATHS.

BRITTEN—May 10th, at Stamford Hill, London, Mary Winifred, daughter of Lieut-Col. Britten, Bombay Staff Corps, aged 9 years and 11 months.

MUIRHEAD—June 10th, at No. 7, Grant's Buildings, Colaba, John Muirhead, Measurer Chamber of Commerce, aged 55 years 9 months.

ALLINGHAM—June 12th, at Breach Candy, suddenly, William Allingham, Auditor, G. I. P. Railway.

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Subscriptions received from 7th to 14th

June 1879.

Native Christian Association, 31st March 1879, Rs. 1-8; —Wainright, 15th June 1879, Rs. 6; R. H. Nutty, 5th June 1879, As. 8; W. Kirk, 31st August 1876, Rs. 6; C. Williamson, February 1879, Rs. 1; J. F. Walker, 7th August 1879, Rs. 1.

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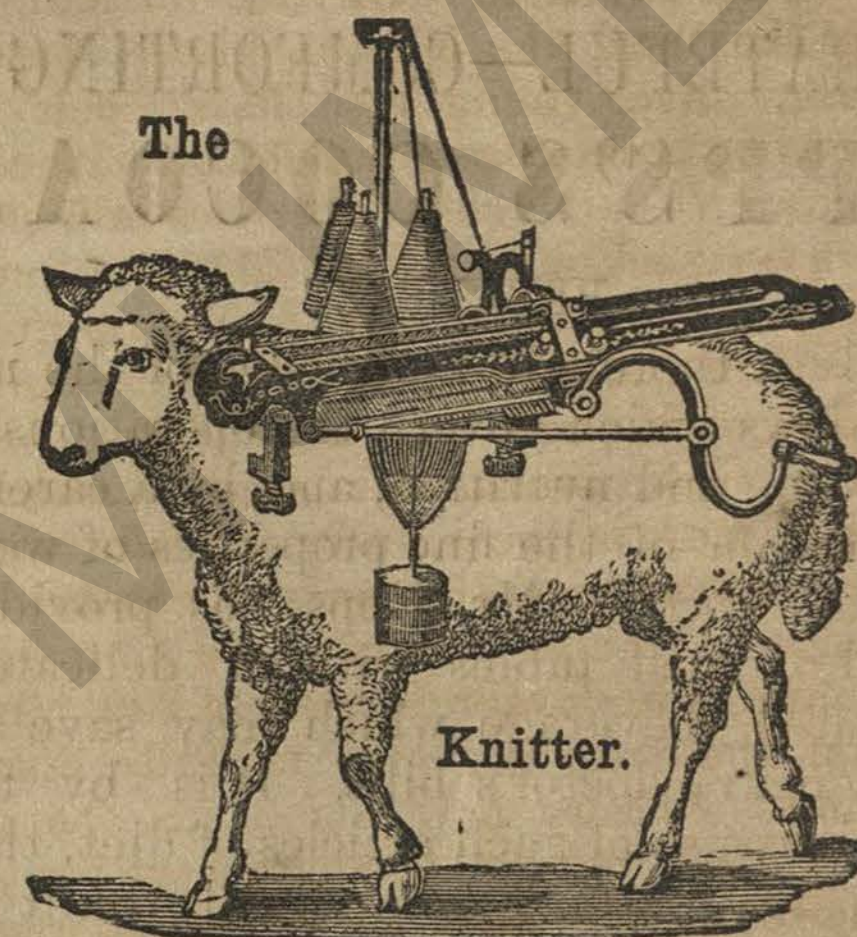
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